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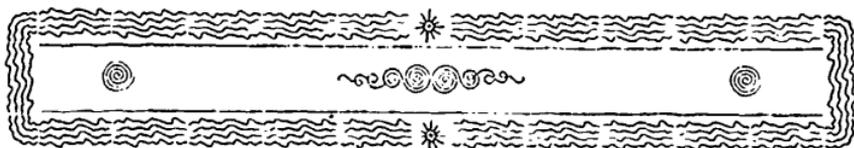
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PSYCHOLOGICAL DEPARTMENT.

⌘⌘⌘ Photographed at Death ⌘⌘⌘

THE EYE OF THE MIND.

Explanation of Death-wraiths—In Visions Seen—The Sailor's Sweetheart—In Hell Half an Hour.

GUIDED by the reports made to the London Society, for Psychological Research, this article will consider apparitions as apparently solid, independent objects amid familiar surroundings, phantasmal figures seen as if they were flesh and blood. The arrangement of the phenomena, already related in a graduated series, suggests a common origin for all. The appearance of a solid-looking figure where there is no such figure—of a distant person dying, for example—may be explained as the product of the percipient's mind acting by a stimulus sent into it from the mind of a dying friend.

In all the cases quoted allowance was made for difference of longitude and latitude. No case could be authentic as an illustration if difference in time were not allowed, and the whole argument would necessitate reconstruction. The impact of one mind upon another is instantaneous; the time that the impact takes place differs as the distance from one to the other.

A BEDROOM APPARITION.

All cases quoted in this series of articles are veracious and have been authenticated beyond successful dispute. The first one, of an independent appearance, is that of a gentleman who says: "About two years ago, in the morning, while I was perfectly wide awake, and looking at a lamp burning on my washhand stand, a person, as I thought, came into the room by mistake and stopped, looking into

the looking glass on the table. It represented Mr.—, by his dress and wearing his hair long behind. When I raised myself up in bed and called out it gently sank away downwards."

It appeared afterwards that the original of the apparition died that morning. He was a cousin of the gentleman and once lived with him eight years, though at the time of the apparition he was not in his mind, as he lived several miles away. The figure was visible nearly a minute.

The reader might ask, "should I have seen it had I been there?" The argument that apparitions are produced by a transfer of thought or impulse from one mind to another allows the belief that an apparition may be seen by any one who happens to be present. This transfer of image may be made by a direct effort of the will, or, if no will-effort is made, by virtue of a latent *Rapport* condition between the two persons.

A STRANGE SUNDAY NIGHT

One Sunday night a friend, without having given the slightest hint of his intention, concentrated his mind for some minutes on the idea of appearing to two friends, three miles away. When they next visited him they said they "spent a strange Sunday night," for they distinctly saw him in their room at precisely the time he bent his will thither.

This case is more easily believed than the other case quoted, because the dying man probably was not then thinking of his cousin. Although in the sense of helplessness and collapse that immediately precedes faintness and death, the idea of distant scenes and persons is apt to recur in very vivid flashes.

Is an apparition or a phantasm an hallucination of the sense of sight? Is the appearance of a figure or an image of a person, who is dying at a distant place real or deceptive? It is an hallucination. It is not the hallucination of a diseased mind, but one produced by an unusual condition in some distant person. Death wraiths and the like, having their real cause outside the percipient and thus conveying true information, are truthful hallucinations; as deluding the senses of the percipient they are no more than common, every-day deceptions of a morbid or an abnormal mind. The judgment is not deluded but the sense is. Many persons suffering from hallucinations know perfectly well that the figures seen by them were only phantasms but they saw them nevertheless. It is really less difficult to understand the appearance of the image of a person who is dying at some other place than it is to understand ordinary illusions where no assignable condition is present. In the case of a death-wraith the connection between a particular rare effect and a particular rare cause can be readily apprehended on the ground of telepathic impulse or, in plainer words, mind speaking to mind.

DRESSED IN WHITE, FLOWING ROBES.

The impulse, thought, impact, or whatever name applies to the power of mind in a dying person passing over to another at a distance, takes, in the mind of that other, color, form, or peculiarity, borrowed from the mind affected. The same occurs in dreams where an impression received when awake mingles itself with all sorts of scenes and ideas in the mind of the sleeper. Apparitions take shape from the mind that sees them, and also from the scenes around mind.

When a ship was under all plain sail off the pitch of Cape Horn, a seaman who had started aloft to bend the fore-top gallant flung his arms round the top-gallant shrouds till he was lowered to the deck. As he kept looking to the windward at the squall, suddenly in the midst of it, he saw his sweetheart, dressed in white, flowing robes, come flying down toward him before the wind. It was afterwards proven that she died in England at that very time. In this case the sailor's mind invested the transferred impression with its own clothing of imagery. A lieutenant-colonel was sitting on a verandah one evening after dinner, in India, when, all at once, in the middle of an ordinary conversation, he distinctly saw before him the form of an open coffin with a favorite sister lying in it apparently dead. He ceased talking and everyone looked at him in astonishment and asked him what was the matter. He told what he saw, and all looked upon it as a joke. Walking home with an officer he was told to make a note of the day and hour. Letters came there from England only every three months, and the last said his sister was well. Nearly three months after this vision a letter was received announcing the sister's death on that very day, in the morning. Allowing for longitude the correspondence of time was practically exact.

The telepathic impression in this case connected itself with the familiar image of a coffin, because in the officer's mind death and a coffin were associated just as death and the sea were conjoined in the sailor's mind.

IN HELL HALF AN HOUR.

The late Dr. Pusey vouched for the truth of the case of the two clergymen, called for the purpose, A and B, who were separated from each other, and were great friends. One afternoon A was in his garden and saw the figure of B approach, and heard him say, "I have been in hell for half an hour because I loved the praise of men more than the praise of God."

It was shown that B had actually died suddenly on that day, shortly before his appearance in the garden. In this case the conception in A's mind of what follows death may have started into dream-like vividness when the impact or impression from his dying friend arrived.

These cases, and they could be multiplied to tiresomeness, illus-

trate the principle now established as to the coloring given an apparition by the mind affected by the person dying. There are those who for want of intelligent study of psychic phenomena, maintain that death-wraiths, apparitions or hallucinations occur by chance at the moment of death, that they are mere coincidences. The answer to this is that morbid hallucinations seem to be unrecognized countenance and figures of strangers exciting curiosity rather than emotion. In true hallucinations the phantom is recognized by its countenance while the dress and surroundings are not so minutely observed as if one says.

"I saw my father as I used to see him." It was my mother as she appeared when alive." While it is an image one could make out of his own mind, it is also such an one as would be transmitted from the mind of the dying person.

THE DRESS OF THE DEAD.

There are many cases of death-wraiths where the dress is a very conspicuous feature and attracts a large share of the attention even where the percipient was not aware of the aspect or dress of the dying person. These illustrate the fact that he throws into some distant mind, voluntarily or involuntarily, a finished picture of himself.

A lady at a concert suddenly became sick and faint. She said she saw a horrible vision as if a naked corps were lying on the floor at her feet; the features of the face were partly covered by a cloth mantle but enough was shown to convince her that the body was that of a prominent English knight. The next day it was learned that he had been drowned by the upsetting of a boat, and the body was afterwards found entangled in a boat cloak.

These illustrations, exemplify the general principle that by some medium not yet understood, the mind of a dying person transmits an impression to the mind of some distant person, consciously or unconsciously, by virtue of some sympathy or relation, more or less intimate, existing between the two. Science is merely on the threshold of this realm of investigation. Its exploration will doubtless bring into view depths of human nature now unknown and capacities now but dimly conceived. With this result will come a larger appreciation of man so "fearfully and wonderfully made," and an uplifting of him upon a higher plane; that plane whereon he can be recognized as only a "little lower than the angels."

Hypnotism.

Its causes and effects. By the Editor.

IN giving a description of the methods used by some of the most prominent magnetizers, I shall give you a few quotations from a pamphlet on hypnotism, published by the "HUMBOLD PUBLISHING, CO."

Mesmer sat down opposite the person who was to be mesmerized, grasped his hands, and stared at his eyes. After ten or fifteen minutes he let go his hold and made strokings with his hands at a distance of a few centimetres from the body of the medium, from the top of the head slowly downward, letting the tips of his fingers remain for a few moments on the eyes, the chest, the pit of the stomach and the knees. This was repeated ten or fifteen times; if any effect appeared the Seance was continued; if not, the experiment was not renewed until another day. But as time did not allow the magnetizing of each person separately, and Mesmer besides maintained that the magnetic fluid could also be stored in various objects, he soon resorted to the more convenient method of magnetizing indirectly, through magnetized tables, "Boquets," trees, flowers, magnetized water, etc. Real mediums must feel a difference between magnetized water and ordinary water. Through the former they fall asleep, through the latter they do not.

The Indian magnetizers, of whom Dr. Esdaile of Calcutta made use in 1840—1850, proceeded thus: the medium, partly undressed, was put to bed on his back in a dark hall. The magnetizer placed himself at the head of the bed, leaned over the medium, bringing his face almost in contact with the latter's, stared at his eyes. One hand rested on the pit of the medium's stomach, the other made strokings, principally over the eyes. Moreover, he blew softly and frequently into the nose, between the lips and the eyeballs. The deepest silence prevailed during the entire proceeding.

Others use only the method of fixing each other's eyes—

as Teste and Cullerre.

Braid's method, widely known and used, consists in letting the medium stare at a shining object, a glass knob or some such thing, which is held a couple inches above the root of the nose, so that the eyes are obliged to take a position that makes them converge strongly upward, by which the muscles of the eyes get tired or the optic nerve becomes over-irritated. Also it is of importance to concentrate the attention upon the thought, that sleep may follow. This method easily causes tears and headache. It was used a great deal by the Danish magnetizer Hansen. In ancient times, staring at mirrors, at the glistening surface of water &c., was used.

The priest Faria's method belongs among the purely psychological. It consists in suddenly frightening the inattentive into sleep. He used to rise suddenly, stretch his hands toward those who were to be hypnotized, and to cry out in a stern, commanding voice: "Sleep!" if four such attempts proved unsuccessful, the subject was declared to be insusceptible. This simple and convenient method, however, seldom succeeds, and when it does, it rarely causes any deep sleep and must be supported by other methods.

LASEGUE has subdued refractory mediums by closing their eyelids with his fingers and by gently pressing on their eyeballs.

Charcot's school at La Salpetiere has modified the Braid method, by placing pieces of glass close to the bridge of the nose, by which procedure the convergency of the eye is increased and sleep comes more rapidly. A blow on a gong or a pressure on some "hypnogenic or hysterogenic" zone—such as an ovary, the top of the head, etc.—or approaching of a magnet will act on hysterical women.

GESSMAN of Vienna describes his method *IN EXTENSO* thus:

"I choose out of the company a woman having a pale and nervous appearance and dreamy eyes; I tell her that there is in my organism a strong evolution of electricity, which enables me to electrize persons who are not too robust. As a proof of this, I let her with both hands seize two fingers of my right

hand, and after a few seconds, I ask whether she feels anything. If she is susceptible to hypnotism, she usually answers that she feels a crawling sensation, and later a numbness of the arms and upper part of the body. Then I say: Hold my hand tight—tighter—tighter still—well! Now you cannot let go my hand! And the fact is that she can not. By strokings of my left hand along her arms the muscular spasm increases, so that she can not let my hand go even when asked to do so. Blowing on the hands and telling her that she is free immediately stop the spasm.

“By this preliminary test I get a sure proof that the person is susceptible to actual hypnotization, which is produced thus: I sit down opposite her, make her close her eyes, take her hands in mine so that the four thumbs are pressed against each other, tell her to be quiet, and to yield unresistingly to the first inclination to sleep. When she has fallen to sleep—generally within ten or twenty minutes—I increase the sleep by some strokings over her head and chest, and try to induce her to talk; this I easily achieve by placing one hand on her head and taking one of her hands in my other hand, while I—speaking towards the pit of her stomach—ask: ‘Do you hear me?’ which question must often be repeated four or five times, before I receive a very weak answer. Now is the time to make further experiments. At the first attempt, however, one should stop here, so as not to tire the patient. After twenty minutes, at most, she should be wakened,—which is done by the simple command: ‘Awake!’ Yet she may first be asked if she feels well, and be assured that after awaking she will feel entirely healthy and normal. If she herself prescribes some way in which she desires to be wakened, her wish should be heeded. If a simple order does not succeed in waking her, you may blow in her face, or make reverse strokings; but violent means, such as vigorous shaking, sprinkling with water, etc., should never be used; nor should strange persons be allowed to come in contact with her. If she still does not awake, she may be allowed to sleep for ten or twenty minutes more, provided pulse and respiration do not give cause for apprehension. Generally she awakes within that time of her own accord.”

A careful investigation of the different methods herein quoted, proves that the principle foundation of every effect produced, is that of suggestion ; by means of which the person hypnotized becomes subject to an ideal, or otherwise a substantial influence which brought about the desired effect of the hypnotizer. According to the teachings of Mesmer the effects were produced by means of a magnet fluid, which passed from the magnetizer to the magnetized.

This fluid he claimed to be so substantial that it could be stored in various objects, such as flowers, trees, water etc; and that persons coming in contact with these objects would realize the desired effect of the magnetizer as though they had come in personal contact with him.

Now while I do not deny the fact that we are constantly throwing off a magnetism which must somewhat pregnate every porous object it comes in contact with ; yet I do not believe the power which was brought to bear upon the minds of those who were induced to sleep (which seems to be a fundamental condition of Mesmer's experiments) was the result of the magnetic fluid, but rather the suggestions which were produced upon the consciousness of the subjects and the faith or confidence which the subjects had in the influence or power of the magnetizer to do what was suggested.

All the different modes of operating are used to concentrate the minds of the subjects, or in other words to attract their attention from everything else except the one subject of being controlled by the operator. So long as the eyes of the subject to be controlled are wandering from object to object, so long will the attention be proportionally diverted ; hence under such conditions it is always hard to get the control of the person to be mesmerized.

Some persons are easily fascinated by the power of concentrating the mind upon an object, others are more easily controlled by expostulation or reasoning upon the subject in which you desire them to become interested; others can only be controlled through the propensities of fear or selfishness.

* * * **A Psychological Phenomenon.** * * *

STORY OF A GIRL IN KANSAS WHO LIVES TWO SEPARATE LIVES.

BELOIT, KAS., LETTER IN THE *GLOBE DEMOCRAT*.

LOVERS of the wonderful have rejoiced to find a real flesh and blood heroine whose mental phenomena have proved absolutely unfathomable. Nearly all her life has been spent in a prairie cabin home, and her parents are common everyday people of the middle class.

Mr. and Mrs. Vennum, the parents of the girl, Mary Vennum, the subject of this sketch, are utterly at a loss to explain the marvelous actions of their daughter. In her little more than fourteen years she has lived two lives—two separate, individual existences, neither related in the least to the other. Living near the Vennums, when Mary was about thirteen years of age, was a family named Koff. Mary was subject to cataleptic fits, and after coming out of one of them she became, to all intents and purposes, Mary Koff. Her past life was entirely forgotten, and she talked, acted, and in every way demeaned herself as another person.

The Mary Koff, whom she became and remained for over a year, had died (as was afterward learned) nearly seven years before, at about the Vennum girl's age. Yet where her life had been broken by death Mary Vennum took it up and continued its interrupted duties. Her parents first noticed it when, after the fit, she began to talk of things in the Koff residence, which neither they nor herself, so far as they knew, had ever entered. Day after day she pleaded to be taken home, and finally, as a last experiment, they, to satisfy her, took her to the Koff home. The Koffs had recognized in her features a slight resemblance to their dead child, but they were thunder-struck when she, upon stepping in the door, at once treated all the members of the household as old acquaintances. She understood their peculiarities as if she had been reared there, and remained with her new-found parents perfectly content, recognizing the furniture, pictures and various parts of the house as if she had always been familiar with them. She went at once to the bureau in which the dead girl had kept her belongings and immediately recognized every object and called it her own.

They say, too, that the awakening was not less remarkable. One day she failed to awake in the morning. One day passed, the night and half the following day, and still she slept. Along in the afternoon she gave a shiver and a cry of pain, and sat up in bed wide

awake, staring about her. She could recognize nothing and would not speak to the Koffs. She begged for her mother, and upon being taken home was her old self again, knowing nothing of her twelve months' experience, counting it all as a dreamless sleep. Yet during the time she was as light-hearted and natural as any girl of her age.

Her story got abroad, and many students of psychical wonders called upon her to see the strange child. Among others, Dr. Hodgson, who is secretary of the English Psychical Society, had his attention called to the girl. He went step by step over Mary Vennum's whole life, verifying every incident as given above and securing much additional information bearing upon her remarkable double life.

The occultists make much of the experience, and claim that they can see in it a case of transference of thought.

Mental Healing.

A Plea for a New Condition of Things.

The Physicians Asked to Consider Subjects That They Put Aside as Unworthy of Serious Notice—The Argument for the Minority.

BY MARY S. ROWLEY.

ANY attempt to introduce and teach psychic law is so little appreciated by the masses that one might as well understand at the outset that his efforts in this direction serve but little else than to make him a martyr.

A wide-awake, prosperous man, wants to deal with tangible things; and if you walk up to such a one and start a conversation on occult philosophy he will almost invariably start back and stare at you with a kind of excuse-me-I-have-no-occasion look, hurriedly plead a pressing business engagement and turn on his heel with a patronizing nod and a suspicious glance from the corner of the eye. But if you address him in a brisk manner and ask him the market price of pork he will at once set you down as a good sensible fellow. There is a certain class of ideas which the assumed authorities have labeled acceptable and feasible, and those theories which are not tagged with the popular labels, are not only looked upon with suspicion, but seem to stamp the thinker with the name of lunatic or crank.

The fault of so much misunderstanding and misrepresentation must lie in the error of allowing the soul, in a state of lethargy, to dream of a life, which, although beautiful in its imagery, is chaotic as regards its construction and positive existence. Therefore, the

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active, positive life pertaining to the physical nature awakens from these dreams of the soul, as a man arouses himself from his slumbers from a loud call from the outside world, and flings from his mind his midnight visions with a kind of a silent contempt, as he goes out into the busy, bustling world that offers him a battle and a victory.

Rest and inactivity of the soul should be as much abhorred as a listless physical life. The soul must have work! earnest, honest work, in order to sustain its best and purest relations, and promote a healthy condition of mind.

In all grades of life, social, political and ecclesiastical, we wield a silent power which is termed *psychological*, and one which is the vital breath of the soul. Psychology is a powerful remedial agent, and also a powerful weapon for evil. But my observation has taught me that the most thorough student of psychology is the most thorough student of nature, and from the height that knowledge beckons, purity of purpose begins.

Knowledge is strength and power! But information gained through text-books whose authorities confine the breadth of thought within circumscribed limits, is not knowledge. The forces of the universe are too vast, grand and free for man to pinion the mind with his chains of materialistic philosophy; and he who is the most dictatorial regarding the movements of his fellow-men is the most ignorant and enslaved.

But, as yet, civilization is confined within the pale of physical sense, while barbarism stands in bold defiance at the threshold of knowledge, and clangs its chains of legalized authority at the approach of every student of the higher psychic laws, who fain would turn bondage into freedom, sin and sickness into purity and health.

The great physician for the ills of humanity, to-day, is not the physician of the past. It is not an individualized authority, grown musty from the long-continued wearing of ancient text-books and medical jurisdiction; but the universal law of truth which makes its matchless march over every other obstacle which barbarism and legal authority have placed in her path.

It is quite pitiful to watch the trembling attitude of the would be authorities in the science of healing, as they stand upon the verge whose border-line marks the distinction between *materia medica* and psychic law. They turn their longing eyes backward over the trail of their heavy march on the substratum of matter. And again, they anxiously peer into the vista of the great beyond with its peerless powerful riches that offer no foothold for the weary feet.

But disappointment regarding their failure to tread the trackless future is quite overcome by anger and jealousy as they discover on the horizon before them an occasional student of the psychic forces heralding new and to them unknown methods of healing; and in-

stantly the enraged lion of jealousy roars within, and they rush over their backward trail in search of fossil dogmas and text books as missiles to pelt their new and powerful votaries of truth.

But alas, when ignorance turns beggar at the approach of knowledge. Through the telescope that magnifies error, arrogance and pride, and discloses the true workings of the inner man, I perceive these students of *materia medica* swerving from their allegiance to their god of matter, while they, instead of confining themselves to the scalpel that dissects matter, usurp the sharp blade of sarcasm to wound and slay their enemies. And, in their zeal for revenge, they unwittingly leave their sacred precincts to step into the despised realm of psychopathy. Now, if psychology affords them such powerful weapons, why not seek, within this realm, equally powerful agencies for healing?

While these cynics confine themselves within the nut-shell of *materia medica* and scoff at the universal, silent power that moves and governs the great planets in their starry path, they must have allowed themselves a small aperture for observing the planetary movement, as they attempt to resolve themselves into a magnet to attract a sufficient number of satellites among their fellow creatures in order to give a certain degree of prestige to their profession and to protect themselves in case of necessity.

Of course this acquisition of pomp, pride and fashion makes a very desirable addendum for the medical cloak; and yet, the method of attracting and holding comes under the head of psychology.

But the voice of the roaring lion of authority must be hushed at the close of every cycle of thought, at whose sepulcher the resurrection of a new truth sits in judgment; and every ghostly shadow which rises from its dark grave to cry "justice" and "retribution," shall stamp its wrongs on the seal of each one's false popularity.

How to Keep Warm.

A Simple Method of Preserving the Body's Warmth.

From the Northwest Magazine.

It may not be generally known that, when exposed to severe cold, a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: throw the shoulders well back and hold the head well up. Inflate the lungs slowly, the air entering entirely through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expire it quickly through the mouth. After repeating the exercise

while one is chilly, a feeling of warmth will be felt over the entire body, and even in the feet and hands. It is important to practice this exercise many times each day, and especially when in the open air. If the habit ever becomes universal, then consumption and many other diseases will rarely, if ever, be heard of. Not only while practicing the breathing exercise must the clothing be loose over the chest, but beginners will do well to remember, in having their clothing fitted, to allow for the permanent expansion of one, two, and even three inches which will follow.

Poet's Corner.

If We only Understood.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better—
Purer than we judge we should ;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim external roughness
Seem, I wonder, just the same ?
Should we help where now we hinder ?
Should we pity where we blame ?

Ah ! we judge each other harshly,
Knowing not life's hidden force.
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good ;
Oh ! We'd love each other better
If we only understood.

The Woman of The Future.

O, the woman of the future ! I can see her through a haze ;
 She is coming minus bustle, she is coming minus stays ;
 I can see her through the shadows of the present's misty light.
 She is coming, she is coming, like an angel of delight !

The woman of the future ! O, how beautiful she seems,
 As in fancy I behold her, in the brightest of my dreams ;
 In fancy I behold her, and I long to hear her voice
 Ringing down the pleasant valleys, "I am coming O, Rejoice!"

The woman of the future will not trifle with our hearts,
 She will find more time to study into sciences and arts ;
 She will not be too disdainful, irreverent and proud,
 But with all the highest virtues and attainments be endowed.

The woman of the future will be modest in her looks,
 She will sing the sweetest ballads and peruse the choicest books ;
 Her sympathies will widen and her goodness will extend,
 Until the poor shall bless her and the weak shall call her friend

The woman of the future will not throw herself away,
 For the ballroom's giddy pleasures, bringing wrinkles and de-
 cay ;

Nor drink the honeyed nectar of enchantment, long and deep.
 Sowing seeds of dissipation that in anguish she must reap.

The woman of the future will come to us as pure
 As the fragrant Easter lilies, and her fame will rest secure ;
 When she comes to dwell among us, in her eyes that light will be
 That we have never seen on land, nor yet upon the sea.

O, the woman of the future will be generous and brave,
 And her honor she will cherish without blemish to the grave.
 In joy I wait her coming ; she will blossom like a rose,
 And her heart will find a lover who is worthy to propose !

MOSES GAGE SHIRLEY.

PHRENOLOGICAL DEPARTMENT.

☞☞☞ Phrenology ☞☞☞

As a Science. By the Editor.

CHAPTER III.

NOW let us consider the Second objection raised by the opponents of phrenology:—"That no two of its Professors delineate character exactly alike." Here too the student of nature may readily observe the ignorance of the opponent as to the principles of phrenology. True that if size only, is the measure of power, and the shape of the skull absolutely determines character; based upon these materialectic principles, every person who claims to possess a knowledge of phrenology sufficient to be a professor of the science in their delineations of character should come to the same conclusion. And where there nothing more to be considered by the student of phrenology than the general contour of the Brain or Skull, I have no doubt but there would be absolute uniformity between the competent exponents of the science. But when we take into consideration the fact, that the science of phrenology is of necessity one of the most complicated studies that can occupy the mind or engage the attention of mankind; (from the fact that it has to deal with every variety of temperament, disposition and experience that goes to make up the diversity of society) and the limited means and time employed by many who pretend to have made a sufficient study of its principles to become a practitioner; I do not wonder that there should be a very wide disagreement between many of the (so called) professors; and that the science should be brought into great disrepute because of their inefficiency to determine character correctly. Not that I would do or say anything to dampen the zeal or ardor of those who take an interest in the science, or to prevent them from putting into practice the knowledge which they may have acquired through their studies. But we should not

forget the fact, that there are degrees, of skill, among the workmen in every other branch of science, mechanics or arts; then why not among those who claim to be phrenologists.

I go to the country and visit two neighboring farms. There is a great diversity in the methods of the two farmers. One seems to be a skillful man, understanding the nature of the soil and its adaptation to the seed sown, as well as the seasons for planting and the position of the land requisite in order to get the warmth of the Sun for special production. The other ploughs and harrows the soil, scatters the seed and to a casual observer there is no difference in their methods. Both claim to be farmers, yet their methods of farming widely differs, as also do the results. Yet no sensible man observing these facts would for one moment take the position to deny the truth that there is a science to farming. And so strong is the confidence which mankind possess in this science, that every means that can be provided for its promotion is secured, and great inducements are offered by nations and peoples, to individuals who can provide better facilities for putting it into practical use. Now what is true of farming is relatively true of every other branch of science, and none the less so of phrenology.

There are scores of individuals who look upon the science of phrenology, with the superficial eye of the man who looks upon the science of farming as consisting merely of ploughing and harrowing the soil, then sowing the seed and waiting for the harvest. They think all they have to do to become a phrenologist, is simply to learn the location of the faculties and the size of the head. And they go forth into the field like the unskillful farmer to meet with disappointment and disastrous results. It is not enough that the practical phrenologist should know the location of faculties and the size of the brain in order to determine character correctly; but like the skillful farmer who studies the nature of the soil, and its adaptation to the seed sown; the true phrenologist must understand the nature of the faculties and their adaptation to different vocations in life; from the relation which each organ in the Brain sustain to others which are called into action with it.

If we take up the various faculties in the Brain as they are called into action through the various circumstances in life, we may readily see where there may be a vast discrepancy between different delineators of character. Take the organ of



Large Amativeness.

AMATIVENESS.

Its definition is simply "love between the sexes." Yet its influence upon character differs widely in different individuals. Governed by the Selfish Propensities, a strong development of Amativeness is liable to lead to sensual desires and licentious conduct. Governed by the Moral Sentiments, a large development of Amativeness lends tenderness and sympathy to the nature of its possessor. Combining with a good degree of Firmness, Combativeness and Conscientiousness; large Amativeness not only renders a person affectionate and

kind toward the opposite sex; but it also imparts to their nature a spirit of defense for the rights of those upon whom the affections may be placed. Whereas in those whose Amativeness is large, and their Selfish Propensities are stronger than their Moral Sentiments or Reason, there will be such a degree of selfishness in their nature, that they will not only lack integrity, tenderness and sympathy; but will sometimes stoop to crime, in order to gratify their lustful passions. Controlled by the Domestic Propensities in general, a good degree of Amativeness makes a person a tender husband or wife, a loving father, and a friendly neighbor. Controlled by large Conjugal-ity with small Friendship, it renders a person jealous for the object of their affections. Controlled by large Parental-Love and smaller Conjugal-ity, its influence is manifested by more indulgence and fondness for offsprings than for the husband or wife. Where Conjugal-ity is large and Parental-Love is comparatively small, large Amativeness will render persons careless and indifferent to the welfare of their children while they will do and sacrifice almost anything for the welfare of husband, wife or lover. It is with such organizations we find that the mother or father can leave their children and elope with the individual whose nature corresponds with their own upon the animal plain.

Thus we see how the same degree of Amativeness differs in different individuals. And with a mere understanding of what the term means, its influence upon character, and the relative size of the organ in the head, without the modifications, persons may easily come to different conclusions of character. As we have said before, these modifications are not to be gathered up from a mere birds-eye view of the science; but to be understood, the student of Phrenology must give the subject a great deal of thought and investigation. But to the careful student, time and experience will unfold the truths herein shown forth. And the practical delineators of character, (who have devoted years of study to the subject) by the knowledge they have gained, can portray the capabilities and liabilities of the persons whom they examine so accurately, that if acted upon it, may save them from falling victims to temptations as

well as help them to succeed in life. And if there should be a discrepancy between some of the pretended delineators, it is due to the want of knowledge, and not to the lack of science.

TO BE CONTINUED.

Man's Antagonisms,

And How to Harmonize Them. By Prof. L. N. Fowler.

CHAPTER III.

A GAIN, man begins his existence as a physical being, with his various wants; and as the process of growth goes on, by the aid of executive power, he gratifies those wants with domestic affections, to multiply humanity with intellectual power, to understand the laws and conditions of nature with moral sentiments, as the climax of our natural organization, with a spiritual nature giving us a consciousness of that for which we were created. Man is subject to the laws of nature because he is a physical being; and so there is a law of gravity which holds him to the earth. His body, as it grows, requires something to feed it, and in other ways he is subject to the physical laws. Thus, as a social being, man transmits his tendencies. Man is adapted to all the laws and conditions of the physical world, and of the natural sciences, of the exact sciences, and of the mental sciences, and has a mind to study them; but a man cannot study that for which he has no mind. A man cannot comprehend that which is beyond his comprehension. We have latent powers to be developed. We have faculties of the mind adapted to the mental sciences. Every primitive faculty or power of the mind is adapted to a law, to a principle, to a condition, to an existence. There is a moral government of rules and principles, and every man has, to some extent, a consciousness of them; feels their force and their claims. There is a need that we should have a consciousness of moral government, because we ought to be guided by its laws. There are principles of justice, of equity, and of truth; man has a consciousness of these things. Justice, equity, and truth exist, and man has faculties for perceiving and obeying; and he is not fulfilling his mission unless he cultivates these virtues in his daily life. If born with these principles weak he has to struggle the harder.

Man's happiness and success, and his improvement, depends again upon the agency of men. We are under obligations to each other. No man can succeed alone, or advance far, or develop himself much alone, or even enjoy himself much alone; and man has no business to develop himself alone, or merely to look after his own

welfare and salvation ; we should do something to help other people, let us desire to help one another. Now man can take care of his body, of his health, of his general physical nature, in proportion to the elevated tone of his mind ; and is likely to take care of himself in proportion to the value he puts upon himself—morally and spiritually. I wish I could instil the thought into the mind of every one who hears me, that a man takes care of himself in proportion as he is a spiritual being. So far as he is merely an undeveloped human being he cares little either for his own life or for the life of other people. Remember, it is the spiritual man that looks after the well-being of the physical man ; it is not the physical man that looks after the spiritual. Angels can see what men need better than they can see for themselves ; and the Lord, being higher than the angels, can see better than the angels what man needs.

A man is generally somewhat satisfied with his position. Thus a savage is satisfied to be a savage, a barbarian to be a barbarian, as much so as a civilized man is satisfied with his position, or a Christian to be a Christian. All individuals are comparatively satisfied with themselves ; but it is a healthy sign when they are not so well satisfied as to remain where they are. Thus, it is a sign of progress when the savage man becomes civilized, or when a civilized man becomes a Christian, because the Christian is on a higher plane, and has a higher satisfaction. You will find in human nature, generally speaking, a continual looking forward, and, to a large extent, a looking upward. The mind goes forward, it searches for something beyond its present attainments. Have you ever seen a man that was thoroughly satisfied ? If so, that man was a fool. Any man that is thoroughly satisfied must virtually have stopped living, have ceased to be active and alive, must be as good as dead. There must be a spiritual existence, because man has a consciousness of it. There must be spiritual influences, because we are conscious of them. There is a future, because there is a longing for it in man's very nature. As a part of his nature the Creator put it there, in order that we might long for it, and seek it ; it is innate in us. There is a power superior to man that we call God. Every man has a consciousness of a God. The bible does not attempt to prove that there is a God ; no passage in the Bible gives in an argumentative form the statement that there is a God. It takes it for granted that man has a consciousness that there is a God, and man has this. I do not care how far down you go, if a man fairly looks into his own consciousness, there is the recognition of some power greater than himself. We think the heathens do not know much. God sees in them all the elements that He sees in you and me. He sees in a heathen a man or a woman with all the faculties that we possess. Ours have simply been polished a little : while theirs have not. We look upon them as useless, but

they are merely undeveloped or rusty. A man is capable of exercising a great influence on those around him if he will take a hopeful view of their capacities, and believe that in their natures, ready to be called out, exist all the good faculties with which he himself is blest. The more a man is developed and feels his power, the more power he wants, and the higher he aspires. Man is subject to all the moral laws; and is under obligations to comply with them, and to regulate himself by them. He is conscious of their relationship, and he feels it requisite that he should live with reference to a spiritual life. A child is not to blame for being born with a bias of mind which may lead to sin, or with a bias of physical nature that may lead to disease; and a man is not a sinner in any form simply because he has a bias to sin, he is only culpable when he does not struggle against those desires and those tendencies which he sees to be evil; and if it would be absurd in a man, because he had inherited a bias to consumption, to lie down and die of consumption instead of to take thought against it, and to use such means as are known to be preventive, or, at least ameliorative, so unquestionably a man is bound to use his power to fight against his mental defects; and he can do so very much in the proportion in which he sees them and knows them.

Our work then is to find out our mental bias, our mental tendency, our mental powers, and our mental weakness. That is our worth. The improvement of his faculties, their due direction, the strengthening of one faculty, the curbing of another, these represent man's training. If a man is nervous it is not wise in him to give way to his nervousness and let it wear him out: he should guard against its influence. Practically the way to get rid of mental friction, which is as damaging to the human mind as friction is to the machinery—the way is to obey the law. That is the lesson we have to learn. I am sorry our parents do not teach us, and that our teachers are remiss in instructing us, as to the law of mind. When the law is discovered and observed, the mind works without friction. Perfect laws perfectly obeyed involve no friction, and when man fully understands the laws which should regulate his diet, his exercise, his love, his work, and so on, he will be running with freedom and will attain the highest results. It is the ignorant that come to mischief; it is the disobedient that get into trouble, for these things cause friction. Those of us who feel as if we have mental difficulties may ask, "Is there any help? They desire to know how they can harmonize and blend their antagonisms. The way is simple, there is no mystery about it, but it is yet often misunderstood. Some will say "Pray, pray, pray, pray," but I tell you plainly, prayer will not do it: we have to do it ourselves. God may help us and constantly give us the

power, but we must do it. I tell you we get a very little way toward reconciling antagonisms when we only get on our knees; the way is actual, practical: it is to follow the order of nature. I will tell you what that order is: first to look after the body, next look after the passions, and propensities, and regulate the appetite, the selfishness, the temper, and the other antagonistic powers. Then go on to the affections, one after another, and regulate them. Regulate physical love, conjugal love, parental love, social love. We should begin with the A B C, in the endeavour to give our intellect a high direction and in the attempt to cultivate and subdue our pride and our mind, and our imagination, and to direct our powers so that they shall all act in a right direction; seek earnestly the best gift, which is the fruit at the top of the tree, closest to the sun, and then you will get the best. The man who is seeking enjoyment at the higher strata of his nature, whose enjoyments are connected with his moral nature instead of with his passions and impulses is the man who is making advance; not the man who is satisfied to stand on the ground and pick the fruit, which the sun of heaven never shone upon. Let the lower faculties and sentiments be subject to the higher ones. Walk with an upward look, work with an aspiring mind, and you will find in proportion as you understand what man should do, and in proportion as you desire continually to rise and improve and expand, the more nearly will you approach to the perfect man. Working thus, and feeling thus, the moral region of the brain will have the ascendancy and rule over the passions and the propensities. We shall have an honest desire to do the thing that is right; we shall have a noble ambition in doing as much good as we can. We shall feel a hearty devotion to the Creator who has established us in the world, and we shall desire to know something about that future state, which we long to see and enjoy, and which we shall best fit ourselves to enjoy by duly harmonizing our antagonisms.

Claims of Phrenology.

THE Mental Temperament implies acuteness, a delicately organized constitution, small bones and muscles; one having a nervous, sensitive, active nature.

Persons in whom the Mental Temperament predominates are usually thoughtful and studious, always seeming to be meditating upon something, and often very nervous and sensitive to their surroundings.

They usually have fine artistic tastes, a poetic nature, and

and are better adapted to Literature, Science or Art, than to the heavier branches of Mechanics or to the common drudgery of life.



MENTAL TEMPERAMENT Large.

“Many observers claim that the temperaments are the surest key to character; that on it depends a man’s ability to succeed in life, as well as his disposition in general—whether he is excitable or calm, active or indolent, restless or serene, capable of long and constant effort, of meeting emergencies, or adapted only to a quiet, easy routine. Whether or not we attribute so high a degree of importance to it, a knowledge of the temperaments is certainly of great value in the criticism of character. Ignorance of their influence constantly leads to serious mistakes in the relations of business, friendship and love.’

COMBINATION OF THE TEMPERAMENTS.

In combining the Temperaments we have what may be termed the Mental-Motive, the Motive-Mental, the Mental-Vital and the Vital-Mental, also the Motive-Vital and the Vital-Motive.

INFLUENCE OF DIFFERENT COMBINATIONS OF TEMPERAMENTS ON CHARACTER.

By the Mental-Motive we mean a person in whom the

Mental Temperament predominates over the Motive and the Motive over the Vital: that is to say, one in whom the Mental Temperament is the highest, the Motive next and the Vital the most deficient.

Persons in whom the Mental-Motive Temperament predominates usually manifest great mental power, breadth and depth of thought with a good degree of executive ability. Persons of this combination are usually fond of science and philosophy, subjects which have some solid basis, and they rarely indulge in anything of a sensational or sentimental nature. It is to this class of men and women that the world is largely indebted for the advancement of our boasted systems of science and civilization; men and women who are ever found to be leaders of society, where depth of thought and practical effort is required.

From Seymour's Key to Phrenology.

MISCELLANEOUS DEPARTMENT.

The Immortal Soul.

Victor Hugo's Memorable Impromptu Reply to the Atheists.

French Paper.

AT a dinner given to Victor Hugo in Paris some years ago he delivered an impromptu address, in which he gave expression to his faith in the Infinite and in the soul's immortality. His friend, Houssaye, who was present, says:

"Hugo at that time was a man of steel, with no sign of old age about him, but with all the agility, the suppleness, the ease and grace of his best years." He was contradicting the atheists and his friends says, "his face was bright with the heavenly halo and his eyes shone like burning coals.

"There are no occult forces," he said, 'there are only luminous forces.' Occult force is chaos, luminous force is God. Man is an infinite little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am. I feel the God in me, because I can also bring forth out of my

chaos. I make books, which are creations; I feel in myself that future life: I am like a forest which has been more than once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the results of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my bead and oternal spring is in my heart. There I breath at this hour the fragrance of the lilacs, the violets and roses as at twenty years ago.

The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a throughfare. It closes on the twilight to open on the dawn."

The Figure Seven.

"Did you ever consider how prominent a part the figure 7 plays in the history of the world? I dare say you have not." The speaker was a well-known New York insurance man, and he was addressing a WORLD repertor. "It is remarkable," he continued, "and if you will jot down what I tell you about the numeral I dare say you will find it very interesting. In the first place, when God made the world he rested on the 7th day. There are 7 days in a week; there are 7 letters in the name Jehovah. We all know of the 7 fat and 7 lean kine, the 7 years of plenty, and the 7 years of famine, the 7 fruitful ears of corn, and the 7 barren ears. Jacob served 7 years for Rachel, was cheated with Leah, and waited 7 years more for his reward. Laban, his father-in-law, followed Jacob for 7 days, and when Jacob died Joseph lamented 7 days. At the seige of Jericho 7 priests went around the city and at the 7th blast the walls fell. Seven times ten Hebrew scholars translated the old Testament into Greek for the Alexandrian library. When Peter asked: 'Lord, how many times must I forgive my brother; is it enough 7 times?' Jesus replied: I say unto you not 7 but seventy times 7."

"'A just man falls 7 times and riseth up again,' says the Proverb. There are 7 attributes of the Almighty, 7 gifts of the Holy Ghost, 7 Psalms of penance, 7 supplications in the Lord's prayer, the

Catholic church has 7 sacraments ; there were 7 wounds on Christ on the cross. In Revelation there are seven angels with 7 chalices filled with divine wrath : also 7 lamps with 7 flames are there mentioned. Rome is built on 7 hills, as are also Constantinople, Nuremburg, Hamburg, and Lisbon. We all know of the 7 sleepers, the 7 youthful Christian martyrs, who escaped to a cave near Ephesus, fell asleep and slumbered for two centuries.

“ There are 7 wonders of the world, 7 wise men of Greece : Mohammed had 7 heavens in his paradise ; during the 7 years' war under Frederick II, history mentions 7 very important battles ; the war in Spain between the Carlists and Christians lasted 7 years, and the Franco-Prussian war lasted 7 months, and the Seventh Regiment was the first to distinguish itself, and here in New York the Seventh Regiment is the crack militia body ; ancient Thebes, also Athens, Bagdad, and Morocco each had 7 gates : 7 cities claimed the honor of being Homer's birthplace ; there were 7 steps to the tomb of Darius, the Persian king, and 7 steps to the throne of Solomon.

“ The human head has 7 openings, the river Nile 7 mouths ; there are 7 Canary Islands, 7 Iona Islands, 7 colors in the rainbow, 7 tones to a musical scale, 7 precious metals, 7 stars in the constellation of Pleiades ; there are 7 cardinal virtues ; the entrance to the celebrated dome at Cologne has 7 pillars set up on 7 pedestals and surmounted by 7 statues.

“ That is all I can think of present ; but I think it will show you that 7 is the most prominent of all the numerals.”

Slander.

There is no word in the English language that covers such a dark field of infamy and crime as the word “Slander.” Like some fearful and ever active Volcano, it may be seen constantly sending forth its fiery streams in every direction ; withering, blighting, scorching, desolating and destroying in its onward course, home, peace, prosperity, happiness, and whatever else society holds dear. The tale-bearers with their tongues set on fire of “Hell”, scatters the seeds of discord and strife into the hearts, homes, and communities that might otherwise dwell together in peace and unity.

Slander blackens the reputation of the innocent, breaks confidence with the trusting ones, substitutes malice for friendship, humiliates the nobility of mankind and renders the slanderer himself, a fit companion for the damned. Let truth ever be our motto, and righteousness, peace and the welfare of all mankind the only subject of our conversation. Ed.

Wit and Wisdom.

Beecher's Funny Story.—The Drummer Who Voted with the Parson and Caused a Titter.

"Among the REV. HENRY WARD BEECHER'S many accomplishments not the least is his ability as a story-teller, says the *Philadelphia North American*. To much-amused listeners he recently told this one about a NEW YORK drummer :

A typical "knight of the grisp sack" was detained in a small town in Western New York a while ago where a revival meeting was in progress. He had met a party of convivial friends during his stay there, and had what is popularly known as "a load on." Nevertheless, he drifted into the revival meeting and took a seat well up in front. It was rather close in the church, and the warm air was conducive to sleep.

The drummer yielded to the drowsy god, and after nodding a little sank into a profound slumber, and slept through the minister's rather long and dry discourse. The audience sung a hymn and the drummer slept on. Then the evangelist began his address, and wound up his fervid appeal with this request :

"Will all of you who want to go to heaven please rise?"

Every one in the church except the sleepy drummer arose. When the evangelist asked them to be seated, one of the brothers in the same pew as the sleeping drummer accidentally brushed against him as he sat down. The drummer rubbed his eyes, and, partially awake, heard the last portion of the evangelist's request, which was:

"Now, I want all of you who want to go to hell to stand up."

The drummer struggled a little, leaned forward unsteadily and rose from his seat, in a dazed sort of way. A sort of suppressed laugh he heard from some of the younger people, and an expression of horror he noticed on the faces of some of the older ones. Steadying himself against the rail he looked at the evangelist an instant and then said :

"Well, parson, I don't know just exactly what we're voting on, but you and I seem to be in a hopeless minority."

The Irishman's definition of prophecy : "The memory of events that have not yet occurred."

"Doctor, what is it to be done? My daughter seem to be going blind, and she is just getting ready for her wedding!" —Let her go right on, if anything will open her eyes, marriage will."

"I can't hold the baby any longer," said a young father, "it's getting too heavy."—"Pshaw, Edward! you used to hold me for hours and never complain."

The science of life may be thus epitomized:—To know well the price of time, the value of things, and the worth of people.

Great thoughts are among our most precious and abiding treasures. They enlighten our darkness, they people our solitude, and while other things fall from us like the leaves which are loosened from the greenwood tree, these remain, like the atoms that go to build up its girth, being woven into the very substance and tissue of the soul.

Intellectual Culture.

A cultivated mind may be said to have infinite stores of innocent gratification. Everything may be made interesting to it, by becoming a subject of thought or inquiry. Books, regarded merely as a gratification, are worth more than all the luxuries on earth. A taste for literature secures cheerful occupation for the unemployed and languid hours of life; and how many persons, in these hours, for want of innocent resources, are now impelled to coarse pleasure? How many young men can be found in this city, who unaccustomed to find a companion in a book, and strangers to intellectual activity, are almost driven, in the long dull evenings of Winter, to haunts of intemperance and bad society.

Mirth as a Medicine.

"Of course nobody ever heard of a physician prescribing mirth as a medicine, yet we strongly doubt whether there is a doctor's drug extant that has greater curative properties. Mirth and disease are sworn foes, and when one of them makes its appearance it is a sure sign that the other is preparing for its departure. If a sick man can be induced to indulge in a laugh there is hope for him, and if his laughter is hearty it may be taken for granted that his illness is on the wane. All experienced nurses agree that cheerfulness is the best thing that can be brought into an invalid's chamber, and they are right, but if mirth can be introduced and the patient made to share in it, cheerfulness becomes a permanent resident and not a mere chance visitor.

It is a well-known fact that the state of the mind influences the state of the health. Hence, it follows that mirth, inducing in the

first place a contented spirit, and in the second place a release from fear, tends to strengthen the mind and rouse its dormant functions into full action. This state of affairs naturally shakes the patient out of his apathy, and produces the will to recover health. For this reason it is safe to say that, in almost every instance, mirth has a beneficial effect in the sick chamber. We do not mean that it should be thoughtlessly introduced by inconsiderate persons, but that it should be gradually and cautiously inspired in the invalid by every possible method. We hold firmly to the opinion that gloom settling upon the patient has in reality caused more deaths than disease itself.

But let us drop the invalid out of the question altogether, and consider mirth in the light of a preventive of sickness. Observation and experience teach us that the essentially jolly rarely fall ill, and that when they do their maladies are usually of short duration. This effect may be traced directly to a medical cause. The mirthful temperament has induced a healthful and cheerful cast of mind that holds disease at a distance, and when it does come promptly subdues it, of course with the necessary medical aid. Mirth, however, is the main medicine in the premises, and the doctor's drugs are simply auxiliaries. With these facts in view, the element of humor in the human composition assumes a new importance, and, at any rate, it will be conceded that mirth is a medicine neither hard to take nor likely to produce the least injury."

The Benefit of Laughing.

Dr. Greene, in his "Problem of Health," says there is not the remotest corner or inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good hearty laughter. The life principle, or the inward man, is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who moderately indulge therein. The blood moves more rapidly and conveys a different impression to all the organs of the body as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason every good hearty laugh in which a person indulges tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. Doubtless the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the condition of the mind, and less to drugs for the body; and in so doing, will find the best and most effective methods of producing the required effect upon the patient.